



An Analysis of Mind  
from the Vibhanga in  
Abhidhamma

(Second Edition)

*P. B. Tan*

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(2nd Edition)

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*DEDICATED TO*

all sentient beings,  
living and dead.

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## *Abbreviations*

AN	Āṅguttara-Nikāya
DhS	Dhammasaṅgaṇi
DhsA	Atthasālinī (Dhammasaṅgaṇi-Atṭhakathā)
DN	Dīgha-Nikāya
KN	Khuddaka-Nikāya
MN	Majjhima-Nikāya
SN	Saṃyutta-Nikāya
Vibh	Vibhaṅga
VibhA	Sammohavinodanī (Vibhaṅga-Atṭhakathā)
Ps	Paṭisambhidāmagga
MnD	Mahāniddeśa

## *A short note on the second edition*

The catechetical sections from the first six chapters had been quite a challenge to my knowledge of the Abhidhamma. Because of that, I had omitted the sections of catechetical interrogation on bases, elements, and faculties in my first edition. In this second edition, I have provided answers with detailed breakdown to the original answers given as whole numbers of bases and elements in Chapter II and Chapter III. I have given the same breakdown for bases and elements in the summary on triads, in Table 18.10.1 in Chapter XVIII.

There are other minor alterations that are made in this second edition. Those diagrams and tables which roll over more than a single page are now included with proper titles in first row headers on every of their continuing pages. There is now no need for flipping between pages when reading long tables, which sometimes could be an annoying thing. There were also some misspelling and grammatical errors that have now been corrected.

## *Introduction*

While the Dhammasaṅgaṇi provides an overall view of the whole of the Triplets and Couplets in the Abhidhammamātikā with systematic arrangements and classification by groups, the Vibhaṅga as well as the third book of Dhātukathā, provide a closer analysis and in-depth detail of the selected categories of those groups. Different contents in the Vibhaṅga have their resemblance found in the various suttas, such as in Vibhaṅga Vagga and Saḷāyatana Vagga of Majjhima Nikāya; in Khandha Vagga, Saḷāyatana Vagga, and Mahā Vagga of the Saṃyutta Nikāya; Paṭisambhidā Magga, Mahāniddesa, Cūlaniddesa in Khuddaka Nikāya; and in many Nipātas of the Anguttara Nikāya. Vibhaṅga, being the second book of the Abhidhamma Pālipiṭaka, was translated as “The Book of Analysis” by Venerable Sayadaw U Thittila, first published by PTS in 1969. The commentary to the Vibhaṅga, the ‘Sammohavinodanī’, was translated as “The Dispeller of Delusion” by Bhikkhu Ñāṇamoli (P.T.S.), first published in 1987.

The entire Abhidhamma corpus organised its analytical structure of classifications and divisions in the form of catechism, with extensive repetitions that has become one of its common features. This is one aspect which commonly explains the reason why the study of Abhidhamma has always been regarded as dull and boring to readers, and was even mentioned in a popular phrase as a “valley of dry bones”. The vast wealth of information in the analytical and practical aspect of the Abhidhamma need to be made more comprehensible to people in a more reader-friendly format. It is only through a more systemic understanding of the complex permutations typical of the Abhidhamma way of analysis, that we can only expect a wider reader base to be able to benefit from it, and with that they can practice them in a clear-cut way of what they have understood and gained. It is for this reason I am motivated to continue with my second book of the Abhidhamma.

Tables, diagrams, and outline by key points will be used extensively throughout this book to present the contents of the original text as educative and enlivening as possible to readers, includes giving lucidly-defined summaries for each theme. (At the end of this book, it comes up to 303 tables and diagrams in total). In wheresoever terms from the original text which are not distinguishably and sufficiently explained, attempts would be made to refer them to the Dhammasaṅgaṇi or other books of the Pāli Abhidhamma for essential clarity of meanings. However, the repeating of analogous words, ambiguous words, and irrelevant meanings will be left out so as not to add confusion to the broader base of readers. Take for example, the text describes that the “eye-base is ocean, lucence..., etc.”. Such expression of abstract analogies is of no meaning to the serious Abhidhamma practitioners. There are also many instances in the text which originally may have meant to refer to the monks or conditions related to monks, but those instances at the same time are also good examples of inferences

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and basis of reasoning for the lay people in general. For that reason, I shall refer those examples to not only the monks, but to also ordinary laities.

This book will cover the eighteen treatises as in the original text. Each of the treatises is independent of one another. Each is presented as a chapter which will be expounded in two or three of the methods of analysis: Suttanta method, Abhidhamma method, follows by epilogue containing my findings together with answers to each catechetical interrogations (*pañhāpucchaka*). Some chapters of the catechetical interrogations provide only aggregate “numbers” instead of detailed specifics of “what, which and where”, and they are also sometimes bristled with repeated answers that had already been provided in the preceding contents. This book will follow the paragraphs numbering structure of the Vibhaṅga except on the sections of catechetical interrogation in which case several paragraphs may have to be conflated to get around the problem of repeating sequences over and again. Even for those individual paragraphs that would be kept as separate, my intention is to ensure that the repetitions and redundancy as they appear in the original text would be reduced to the optimal in this book. This, to me is necessary so that hopefully the completed production this book will not be labelled as equally ‘dry and dull’ as I strive to rekindle flame of interest from the broad reader base into the literal coffer of Abhidhamma.

The eighteen treatises can be divided into three distinct groups — Chapter 1 to 6 as the first group, Chapter 7 to 12 as the second group, Chapter 13 to 18 as the third group. The first group — contains the Five Aggregates, Twelve Sense-Bases, Eighteen Elements, and Truths which deal with explaining the corporeal and mental constituents of beings; the other two Chapters contain Twenty-two Controlling Faculties, and Dependent Originations. The five aggregates, twelve sense-bases, and eighteen elements are also dealt with in considerable details in the book of Dāthukathā and Yamaka. The second group — contains the ‘Foundations of Mindfulness, Right Strivings, Means to Accomplishment, Factors of Enlightenment, constituents of the Noble Eightfold Path, and Jhāna (meditative absorption)’ — is concerned with the different ways and approaches of spiritual cultivation, all of which are closely-knit modular functions bound coherently by each other, whose only aim is to lead beings to their ultimate liberation free from the incessant rounds of existence (*saṃsāra*). The third group of the remaining six categories — ‘Illimitables, Precepts, Analytical Insight, kinds of Knowledge, minor points (the numerical list of defilements), and kernel of the Buddha’s teaching’ — provide supplementary information to the first two groups wherever are necessary, and which also illuminate extensively on the subtler detail of the portions not considered apropos to being dealt with in the preceding twelve Chapters.

Chapter 1 deals with Five Aggregates which are matter, feeling, perception, volitive formation, and consciousness. Matter (corporeality), volitive formations (mental concomitants) and consciousness have already been expounded in the Dhammasaṅgaṇi which, as a matter of fact, includes feeling and perception as

among the fifty-two mental concomitants. The Suttanta method of explanation discusses the Five Aggregates in terms of ‘past, future or present, internal or external, gross or subtle, inferior or superior, distant or proximate’. It provides the meanings of each term, as well as defines the meanings for them as separate groups. For instance, the ‘distant’ materiality also contains the faculty of femininity, faculty of masculinity, faculty of vitality, the nutrient factor of food, or other materiality that are not proximate.

The Abhidhamma method in Chapter 1 analyses matter aggregate as an elevenfold classifications in the same way as the Dhammasaṅgaṇi does, that is, from unary category of 44 sets, follows by twofold, threefold to elevenfold of materiality classifications. For the aggregates of feeling, perception, mental concomitants, and consciousness, each aggregate is grouped into four sections — based on Couplets, Triplets, the Reciprocal Increase, and the fourth section is made up of miscellaneous sets of sevenfold, twenty-fourfold, thirtyfold and manifold classifications. The first three sections within each of these four aggregates is analysed with a tenfold classifications. The fourfold up to the tenfold classifications are the same within the analysis of the aggregate of feeling, perception, mental concomitants, and consciousness, but the unary, twofold, and threefold classifications vary between these aggregates. According to Sammohavinodanī (par. 171, 172), the twofold and threefold classifications amount to a total of 950 sub-sections.

Chapter 2 is a shorter treatise on the twelve sensory bases, namely — eye base, visible object base, ear base, audible object base, nose base, odorous object base, tongue base, taste object base, body base, tangible object base, mind base, ideation base. The first ten bases belong to the physical domain of materiality. The mind base (*manāyatanaṃ*) belongs to consciousness domain, is mental. The ideation-base (*dhammāyatanaṃ*) on which the mind-base depends, is invisible and non-impinging. Ideation-base, which is also predominantly where the mental concomitants (*cetasikā*) reside, can be either mental or subtle matters, is associated with either past, future, or present circumstances.

Chapter 3 provides an introductory account of the eighteen elements. The third book of Abhidhamma, Dhātukathā, illuminates exclusively on the subject matter of eighteen elements. The Suttanta method in this Chapter defines the first six elements in terms of the elements of solidity (or earth), motion (or wind), cohesion (or water), space, heat (or fire), and consciousness. It defines the second six elements in terms of pleasure, suffering (in bodily sense), joy, melancholy, equanimity, and ignorance; and it defines the third six elements as the elements of sensual desire, illwill, injuring, and the three associated antitheses as renunciation (or detachment), benevolence (or loving-kindness), and compassion. The Abhidhamma method analyses the eighteen psycho-physical elements differently. It includes six ‘subjective elements’ in the first group — eye-element, ear-element, nose-element, tongue-element, body-element, and mind-element; includes in the second group with six ‘object elements’ — vision-element, hearing-element, smell-element, taste-element, touch-element, and



ideation-element; and includes in the third group with six consciousness-elements — eye-consciousness element, ear-consciousness element, nose-consciousness element, tongue-consciousness element, body-consciousness element, and mind-consciousness element.

While the foregoing three Chapters on aggregates, bases, and elements illuminate us on the more tangible aspects of the conditioned states, Chapter 4 throws light on the resultant effect subsequent to those conditioned states — the truth as to suffering. This being the most salient part of the Buddha's teaching, is about the Four Noble Truths. The Suttanta method begins with what constitutes the nature of human suffering as the first truth, and lays it out as the eight fundamental types. The second truth as regards causes of suffering is explained by way of ten mental-corporeal phenomena. Based upon this, the ten steps are then extended across our six sense-bases which altogether make up sixty steps. The third truth concerning the cessation of sufferings follows the logic of understanding wheresoever in these sixty steps where our cravings puts up and stays put, it is precisely the same place where it should be abandoned and how it should be snuffed out. The fourth truth on the path leading to the cessation of sufferings, exhibits only little variation between the Suttanta and Abhidhamma method. By comparison, the Abhidhamma division employs nine steps in explaining each of the Four Noble Truths. These nine steps are linked to a variety of factors including craving, the remaining corruptions, the various remaining states, constituents of the Noble Eightfold Path, and a sequence of mental process that lead to spiritual enlightenment.

Chapter 5 addresses the twenty-two types of controlling faculties. There is no suttanta division of explanation of these twenty-two faculties, but only the Abhidhamma method of analysis. It is said in the Commentary that the suttas explain the controlling faculties in unfixed combination sets but nothing like such twenty-two types being formulated in fixed succession. Each of these faculties can either exercise its own controlling dominion and governance over the other states, or engage in collaborative effort with one or more of the other faculties. It is possible to link these twenty-two faculties to all components of the triads and dyads classification of the Mātikā in an x-y axis tabulations, but it is a mounting and lengthy process which would not be undertaken in this book.

Chapter 6 provides detailed exposition on the factors of Dependent Origination. The Suttanta division analyses the process of causal relations with the conventional twelve factors of dependent co-arising, and expresses them as a common combination set applicable to most psycho-materiality processes in general. Among the conditional factors, for example, it describes 'mind and matter', 'six bases', while the Abhidhamma division includes also 'mind' and 'sixth base'. This is because the Abhidhamma method takes further steps to associate the different factors with the four spheres of existence, as well as with different classes of the eighty-nine states of consciousness. There are other variations in the explanation between the two divisions besides the fact that Abhidhamma method elaborates more than just the conventional twelve factors.

For example, the Suttanta division analyses the last factor of ‘ageing and death’ as the final process to have the inclusion of more factors like sorrow, lamentation, painfulness, melancholy, and despair, but these additional factors are not discussed in the Abhidhamma analysis. Nonetheless, these additional factors included in the Suttanta analysis are part of the seventeen kinds of Dependent Origination being analysed in the third book, *Dāthukathā*. There is no catechetical section in this Chapter. It seems to indicate that no further catechetical interrogations must have been required, because the Abhidhamma division elaborates with altogether fourteen lengthy sections of analysis with precise detail on all classes of the eighty-nine states of consciousness, by associating every of them with more than twelve causal factors of Dependent Origination.

Chapter 7 maps out in detail of what is more commonly known as regards the application of *vipassanā* practice, namely, the “Four Foundations of Mindfulness”. The objective of this chapter is to foster and encourage ardent and mindful practice leading to the termination of covetousness, melancholies, painfulness, miseries, by which the untrained minds are so inextricably bind to the materialistic side of the world. The method focuses on contemplating the body, feeling, consciousness, and ideation. The latter is the state of mind which dominates the overall contemplation of the four foundations of mindfulness. The use of triplets in regard to contemplation, through ‘internally, externally, both internally and externally’, characterises the approach of the Suttanta division. It mentions the thirty-two types of impurities of the body for the contemplation on body. It uses a blend of other triplets and couplets for the contemplation on feeling and on consciousness. The Five Hindrances and the Seven Factors of Enlightenment are discussed in the contemplation on ideational states. The Abhidhamma division discusses the supramundane *jhāna* states of the *Sotāpatti* Path-consciousness and the *Sotāpatti* Fruition-consciousness as the basis for the exposition of the contemplation on body, feeling, consciousness, and ideational states.

Chapter 8 discusses what is the kind of mind-purity filtering process by practicing the Four Right Strivings. It is a great application tool by which one makes the effort to deal with virtually all the states of consciousness, namely, (1) to avoid the unrisen unwholesome states; (2) to overcome the risen unwholesome states; (3) to develop the unrisen but wholesome states; (4) to practice and maintain the risen wholesome states. The Suttanta and Abhidhamma explanation both offer the same definition for the Four Right Strivings, but they differ in their aspect of application. The Suttanta method discusses the ‘unwholesome states’ based on the three roots of ‘greed, hatred, and delusion’; and discusses the ‘wholesome states’ based on their opposites which are the ‘absence of greed, absence of hatred, and absence of delusion’, manifested in the bodily action, speech, and thought. The wholesome and unwholesome states are born of the five aggregates, of which these six roots form the bedrock. The Abhidhamma method focuses its explanation on the first stage of the supramundane First *jhāna*

## Introduction

in which one must initially distance from all the sensual desires and unwholesome states, striving perseverantly through to the attainment of the First *jhāna*. Only until then can the contemplation process of the Four Right Strivings sets into the right place.

Chapter 9 discusses the Four ‘Basis of Accomplishment’, or sometimes known as the ‘Four Psychic Powers’ as others like to call it. The four are the means to accomplishment, accompanied by a higher level of mental striving and concentration. They are: (1) zeal, (2) effort, (3) consciousness, (4) inquiring, or investigative insight. The explanation in the Suttanta division is the same as in the Iddhipādasamyutta (SN 51). The Suttanta-exposition stresses the criticality of such accomplishment to essentially having comprehension obtained from the beginning six Chapters of the theoretical fundamentals as the prerequisite. These kinds of knowledge, to be placed at the predominant front of the mind, are applied by ardent practicing with the Four Right Strivings as discussed in the preceding Chapter. The Abhidhamma-explanation demonstrates the four means to accomplishment in the context of the five supramundane *jhānas*.

Chapter 10 deals in much detail with the Seven Factors of Enlightenment (*satta sambojjhaṅgā*): 1. Mindfulness (*sati*), 2. Truth-Investigation (*dhammavicaya*), 3. Effort (*vīriya*), 4. Zest (*pīti*), 5. Calmness (*passaddhi*), 6. Concentration (*samādhi*), and 7. Equanimity (*upekkhā*). The seven Enlightenment-Factors are explained in their essential sequence of importance. The Mindfulness Enlightenment-Factor, having been put in predominance, strengthens and brings about the Truth-Investigation Enlightenment-Factor, and it continues in the same successive fashion occasioning the one after. The Suttanta-explanation uses a threefold analysis. The first set refers to the mundane states, providing detailed explanation for each of the Enlightenment-Factors. The second and third set analyses the different supramundane aspects of contemplative development, from renunciation to the final abandonment of all bad states. The Abhidhamma-explanation discusses the acquiring of the seven Enlightenment-Factors only at the time of attaining and abiding in the five supramundane meditative absorptions.

Chapter 11 presents the constituents of the Noble Eightfold Path, namely, Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration. Though the English rendering is commonly given as ‘eightfold’, it is not eight groups of Path but are eight constituents of the Noble Path. Although the Eight Path-Constituents have already been discussed to some extent in Chapter IV, this Chapter provides reinforcement to the essential knowledge of the Path Constituents, before moving on to the next important Chapter on the meditative subject of *Jhāna*. This Chapter is placed in just the right sequel immediately before the topic on *Jhāna* which is a subtler and higher form of mental development, and which is being presented only after the preceding four Chapters regarding the various practices. The Abhidhamma division analyses the Eight Path-Constituents in the context of 89 states of consciousness and their mental concomitants (*cetasikas*). It also

discusses an option of Five Path Constituents in addition to the Eight Constituents. A table of summary is added at the end of the Chapter, to show where both the Five Path and Eight Path Constituents are present in the 89 cittas, and also lay them out with the four planes of existence. An understanding of it should benefit the less-trained minds before moving into the next complex discussion on progressive meditative absorptions.

Chapter 12 is the exposition of Jhānas development in the fine-material (or form) sphere, immaterial (or formless) sphere, and the supramundane sphere. The Suttanta-exposition introduces a flow schedule of steps for the monks in the development of jhānas. It can be divided into three parts. The first portion outlines the compliant activities to the monastic disciplinary rules as imperative requirement, follows by the relinquishment of Five Hindrances (*nīvaraṇā*) as the second portion. The last portion describes the usual fourfold jhānas development in the fine-material and immaterial sphere. The Abhidhamma-exposition demonstrates both the fourfold scheme and the fivefold scheme of jhānas practice in the fine-material sphere and the supramundane sphere, and also the four jhānas of the immaterial sphere. The jhānas are explained by the three classes of (1) karmically wholesome absorptions, (2) karmically indeterminate resultant absorptions, and (3) the karmically indeterminate functional absorptions. In total, there are 15 absorptions of the fine-material sphere, 12 absorptions of the immaterial sphere, and 8 absorptions of the supramundane sphere. By way of enumeration of the *jhāna* factors, the Abhidhamma First-, Third-, Fourth- and Fifth *jhāna* corresponds to the First-, Second-, Third-, and Fourth *jhāna* respectively of the Suttanta-method.

Chapter 13 enumerates the four supreme virtuous qualities, namely, benevolence (*mettā*), compassion (*karuṇā*), altruistic joy (*Muditā*), and equanimity (*upekkhā*) under the single title of ‘Four Illimitables’ (*Appamaññā*) or sometimes called the “Unbounded States”. The four are not merely the conceptual objects in their own rights for the mental development, but, as the name “illimitable” suggests, are immeasurable virtuous qualities which are productive in inhibiting the most harmful bad states — which is, benevolence reining in hates and enmity; compassion suppressing cruelty and viciousness; altruistic joy which keeps envy and jealousy in check; and the state of equanimity inhibiting a preferential view and distraction. The Suttanta division explains the four unbounded states by contemplating on suffusing their presence in six forward directions, around and everywhere, associating their appreciation of the four unbounded states with the immeasurableness of space, and willingly conjoining the same acknowledgement of their mind with the world of boundless beings and lifeforms. By contemplating in this pervasive manner, the mind abides in the virtuous conceptualising of the illimitable inner qualities. The Abhidhamma division explains the four Illimitable states in the usual practice of jhānas. It enumerates them as experiencing only in the mundane jhānas of the fine-material sphere. The four Illimitables are dissociated from the meditative absorptions of the formless sphere and supramundane sphere. The four

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Illimitable states, so-called ‘conceptual’ states, nevertheless, are still treated as the mundane objects.

Chapter 14, although it is regarding the precepts, is strictly the analysis on the methods of precepts training. The Chapter enumerates the five precepts as the abstinence from (i) killings, (ii) taking what is not rightfully given, (iii) sexual misconducts, (iv) wrong verbal actions, and (v) alcoholism. The latter is a general term inclusive of all forms of mind-intoxicating drug. There is no Suttanta-explanation included in the original text. Given the common understanding of the three domains of Buddhist training in its rightful sequence, viz. precepts (*sīla*), Path development (*bhāvanā*), and attaining wisdom (*paññā*), one would think that this Chapter should have been placed at the beginning following the proper steps of development. That logical idea does not work in this context of methodical training. The methods on the precepts training require the need for the full understanding of practically almost all the preceding thirteen chapters. The Abhidhamma-explanation demonstrates two methods which associate the five abstinences with eight classes of kammically wholesome states of consciousness, by adding further layering of cogitative qualities to this framework. The permutations of the two methods are tabulated out with proper sequence of steps in complete loops. The first method comes to 242 steps, and the second method ends up with 840 steps.

The subjects from Chapter 15 onwards are given greater weightage in terms of their analytical contents and further extension of the detailed levels of knowledge. It starts with the analysis of the four types of Analytic Insight (*paṭisambhidhā*) in Chapter 15, viz. discrimination of the consequence, discrimination of the origin, discrimination of the philology, and discrimination of the derived sagacity of these kinds of knowledge. Although there may be some slight variations regarding the meanings for the first and second Analytic Insight according to some sources, but their object, purpose, and applicative logic remain the same. This point is further discussed in the prelude of the Chapter. The Suttanta-explanation provides five categories of knowledge to illustrate their relationships with the four types of Analytic Insight. The categories of knowledge being discussed are: the Four Noble Truth, the cause, the Mind-Matter, the Dependent Origination, and the doctrine. As usual, the Abhidhamma-explanation goes through the 89 states of consciousness, to associate every each of them with these four types of Analytic Insight. In the kammically active states, all the four types of Analytic Insight occur. But in the indeterminate realms of the resultant states and functional states, only the three types of Analytic Insight are applicable, namely, the discrimination of consequence, the discrimination of philology, the discrimination of sagacity. The kammically active states function as the origin, leading all beings to the consequential states of resultants and functionals.

Chapter 16 provides the analysis of the different kinds of knowledge (*ñāṇavattthu*). There is no Suttanta-exposition in this Chapter. It is written with schedule-like descriptions by way of unary, twofold, up to tenfold, and each is

separated by two sections as summaries and expositions. The unary classification explains the wisdom of the five types of sensory consciousness. The twofold classification of the basis of knowledge, are taken from the Duka Mātikā in Dhammasaṅgaṇi except for the last couplet. The threefold classification explains ‘wisdom’ in relation to the basis of knowledge, are also taken from the Mātikā in Dhammasaṅgaṇi except for the first four triplets. The fourfold classification provides more examples on the knowledge differentiation, has derived its contents from many of the preceding Chapters. The fivefold classification of knowledge is about the ‘right concentration’. The sixfold classification discusses six kinds of ‘higher knowledge’ (*abhiññāsu paññā*), are comprised of one supramundane power acquired by the penetrative insight and five mundane powers acquired by the perfection in mental concentration. The sevenfold classification explains the various aspects of knowledge with regard to factors of Dependent Origination. The eightfold classification explains wisdom in the four paths and four fruitions of the supramundane sphere. The ninefold classification illustrates wisdom in the nine successive dwellings in jhānas. The tenfold classification describes at length the Ten Powers of the Tathāgata as the great inspiration and incentive for the attainment of higher knowledge.

Chapter 17 provides schedule-like enumeration of terms and combination of theories on the primary subject of defilement. Many of the enumerations in this Chapter have included also the definitions and explanations. It is an important Chapter in its own right, albeit having its original title named as “small items” or “minor points”. It has the arrangement of single list, twofold, up to tenfold which is more characteristic of the Abhidhamma approach. This Chapter has included various levels of detail with reference to mental concomitants (*cetasikā*), the Abhidhamma Mātikā, and also theories which are taken from the various suttas. To a lesser extent, it is seen as a chapter which refreshes key points and summaries from some of what have already been discussed in the preceding sixteen chapters. Whether coincidently or not, its last section ends with an interesting reminder for us, which lists out sixty-two types of wrong views as told by the Buddha according to the Brahmajāla sutta (DN 1).

Chapter 18 essentially comprises twelve categories which form the most important part of the Buddha’s teaching in terms of the analysis of states. The twelve important subjects are the groups of: existence (*khandhā*), sense-bases (*āyatanāni*), elements (*dhātuyo*), truths (*saccāni*), faculties (*indriyāni*), root-causes (*hetū*), nutriments (*āhārā*), contact, feelings (*vedanā*), perceptions (*saññā*), volitions (*cetanā*), and consciousness (*cittāni*).

Although the first five categories carry the same subjects as the preceding first five chapters, but in this chapter, they are dealt with in a somewhat different approach. Instead of dealing with the five subjects separately, as well as for the other seven subjects, they all are grouped together in collective analysis. In that way, it provides us a clearer picture of the ways how all these states operate in the four spheres as regards their scope, characteristics, properties, moment of conception, occurrence and non-occurrence of states. Other sections explain the

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life spans of the different types of beings who are born in the thirty-one planes of existence. It also explains the causal actions that are done by these beings which had caused their rebirths into their appropriate levels of existence. The last section provides exposition of the five selected triads and two dyads selected from the *Mātikā* in the *Dhammasaṅgaṇi*, represents actually a quick glance of what have already been said in the sections of catechetical interrogation in the first five Chapter.

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[KN] Khuddaka-Nikāya

[MN] Majjhima-Nikāya

[SN] Saṃyutta-Nikāya

[Vibh] Vibhaṅga

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This book covers the eighteen treatises of the original scripture. A total of 273 tables, 30 diagrams, and lucidly-defined outlines of points and summaries are used extensively throughout this book to present the contents of the original text as lively as possible to readers. The treatises are divided into three distinct groups. The first group containing the Five Aggregates, Twelve Sense-Bases, Eighteen Elements, Four Noble Truths, Twenty-Two Controlling Faculties, and Dependent Origination, are the fundamental requisites for developing our right views and wisdom. The second group contains the Four Foundations of Mindfulness, Four Right Striving, Four Means to Accomplishment, Seven Factors of Enlightenment, Noble Eightfold Path, and Jhāna, provide the basis for practicing wisdom using the different approaches, all of which are interdependent modular functions connecting one to another. The third group contains the Illimitables, Precepts, Analytical Insight, kinds of Knowledge, numerical list of defilement, and kernel of the Buddha's teaching — provide supplementary information illuminated in extensive details not apropos to being dealt with in the preceding twelve Chapters.

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